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WEEKLY REVIEW.

—We hear from Madras of the death of a lady who threw herself from a carriage the horses of which had bolted. It is strange that people accustomed to drive out daily in their carriages, cannot learn that the worst possible thing to do under such circumstances is to throw themselves from the carriage. In any case nothing worse can happen to them than to be dashed violently to the ground, and this is what occurs when they throw themselves from the flying vehicle. The one thing to do is to remain quiet and wait for the issue. The floor of the carriage would be safer than the seat, no doubt. Of course nervous people lose their presence of mind and do what they should not. All must sympathize with the husband who was a witness to this harrowing tragedy without being able to succour the poor lady.

—They come off best, in all the accidents and vicissitudes of life, who exercise an habitual faith in God, realizing that he is greater than all events and that he is ever mindful of those who look to him in faith. Many are all their life-long subject to nervousness or timidity, who in vain strive by self-tutoring or by efforts put forth in the time of danger to banish this feeling. We know of nothing so calculated to give them deliverance as a well-cultivated habit of faith; the carefully maintained habit of "walking before God" realizing the absolute power and all-sufficient grace of Him who has assured us that not a hair can fall from our head without His knowledge and permission. In the presence of Pilate, the representative of Rome's imperial power, such faith enables one to see that Pilate can do nothing except it be given him from above, and arms Paul with perfect tranquillity when the ship is foundering in the bay of Melita.

—It is astonishing how some seem to have parted with all their wits in the recent earthquake of the Riviera. It is true that the majority of the people were spending the last night of the Carnival in a way very little fitted to prepare them for such a catastrophe. Balls were held all over the city of Nice, and at one great ball there are said to have been 20,000 people present. A gentleman who had been to that ball, and had returned to the Grand Hotel a little before dawn, lay in his bed reading a book. He says:—

Suddenly and without warning a roar more terrible than a tornado came. A thousand mines seemed exploding under the floor, and a thousand trains of cars seemed rolling over the roof. The noise was indescribable. It seemed as if the world were being ground to pieces and the city with it. The first shock threw me into the middle of the floor, which tipped up like the roof of a house. I tried to walk, but was pitched headlong across the room. The bed rolled from side to side, and I went after it. I was shaken as a strong man shakes a boy.

He hardly knows how he got downstairs, "while the great walls ten feet thick, were cracking with artillery reports." Whether the second shock was two seconds or two hours after the first, he does not know:

Then the panic became general. Think of it—70,000 people trying to dodge 20,000 buildings. I expected every moment to see the city fall in ruins. New York could not stand a minute under such shocks. The great blocks of public buildings rose and fell like ships in a storm. The motion was unlike anything moved by natural laws. Gravitation seemed entirely suspended during the throes. My feet would be in the air, and in a moment later I could see the top of four-storey houses as they leaned over on the earth billows sweeping across the city.

It is easy for those who know nothing of such experiences to sit in judgment upon the narrative. We fancy it must be immensely overdrawn. We naturally try to account for the language used by supposing that the writer was at his wits' end and afterwards sat down, pen in hand, to justify himself for having been so. Yet perhaps it really did seem to him at the moment, as he says it did. We are reminded by the picture here presented, of the pictures of "the day of the Lord," given in the Scriptures. It may be profitable to us to have our minds familiar with the testimony of Scripture. "Can thy heart endure, or thy hands be strong, in the days when I shall deal with thee?" "Every heart shall melt and all hands shall be feeble and every spirit shall faint, and all knees shall be weak as water." "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up." "Be ye therefore ready for ye know not in what hour the Son of Man cometh."

—The *Amrita Bazar Patrika* says:—

A friend was telling us that if he had known that Rukhmabai was only a carpenter by caste, he would have taken no notice of her case, for, as a carpenter, she is neither a Hindoo properly so called, nor is she a lady according to Hindoo notions, and, as such, she can never injure the Hindoo cause.

These sticklers for Caste little know what discredit they bring on Hinduism. Here the question of justice has to stand aside until the Caste of Rakhmabai is ascertained. When it is discovered that she belongs to the Sutar or Carpenter caste, then she is no longer a Hindoo properly so-called and can go to the dogs for all we care; and further, whatever her culture or propriety of deportment, she is not a lady, for how can a lady belong to the Sutar caste? Thus we learn too that Hindoos are dependent on those who are not Hindoos for the construction of their houses. For our part, we are very glad that Jesus of Nazareth was a carpenter.

—Contradicting a report that had got abroad, Mr. Ruskin writes:—

I am no more likely to become a Roman Catholic than a Quaker, Evangelical, or Turk.

The grammar is a little obscure, but we suppose the meaning to be that he is not more likely to become a Roman Catholic than to become a Quaker, Evangelical, or Turk.

—Class distinctions are nowhere more odious than among those who are endeavouring to make known the Gospel in foreign lands. Miss Joseph is using her powerful pen in the *Indian Witness* to expose and reprobate some distinctions made, in some parts of India, between Zenana workers sent out from home and others taken on in this country. The root of the difficulty is perhaps a neglect to obey the command to come out from the world and be separate, a peculiar people. The world may make its own rules with regard to whom it shall admit, but it is not desirable that the Lord's servants or handmaidens should make account of these things. What agreement is there between the standard of Christ and that of society? Miss Joseph is especially desirous that Normal Schools intended to fit young ladies for educational mission work should be of a higher character and give them greater educational advantages than are now given.

—*Evangelical Christendom* tells of a new streak of light in the sky of fair Italy. Professor Catalani, Royal Inspector of schools in Catania, gives the following instructions to the school-masters of the district of Nicosia, with reference to this year's course of study:—

"It will be your duty to unfold and fix firmly in the mind of the child the belief in God—that He is the Supreme Being, and infinitely good; and so to order your own conduct that the child shall perceive that the chief end of man is to have formed within him the likeness of his Maker, the great type or example of moral perfection. In this way many and many of those grand educational and social problems may be resolved. A system of education cannot be complete unless it includes religion. It is well to educate the rising generation in those ideas and principles of action which will produce a strong and loyal patriotism. Much more noble, however, is it (would that it were universal) to instil into their hearts that all-embracing love, that sympathy for all mankind, which includes, as it were, all the rest of the virtues put together. To this end, I propose that the Gospels shall be read. I am aware that this suggestion will meet with opposition, but it will be opposed only by those who do not know how much philosophy, science, knowledge of the human heart, and of the destinies of men, is shut up in that book, which is so eminently suited, from its structure and inherent power, to educate the man."

All honour to Signor Catalani. His words are truly admirable, and will lose none of their force from the fact that the Roman Catholic priests throughout the country do their utmost to hinder the Gospels from being read. The same letter from which we take the above, contains the following sentence :—

There has been of late a very considerable seizure of Bibles by the priests in various parts of Italy. It is a curious thing that the law does not interpose. The Italians should surely stand upon their civil rights to have and to hold that which is certainly their own, Bibles or any other book included.

It is not merely any peculiarity in the translation that the Romanists object to. One of the best Italian versions was made by a Roman Catholic. The priests are not willing that the people should read it in any version. Yet what is the Bible? Open it, what do we find? Isaiah, Jeremiah, prophet after prophet, speaking in the name of God to all classes and conditions of men, speaking to the common people, the illiterate, the worldly, the selfish, the rebellious. What have we in the Gospels? The very words spoken by Jesus in Galilee, in Judea, in Jerusalem, to the common people as well as the publicans and Pharisees, to women as well as men, to children even. When John the Baptist sent from his prison to know whether Jesus was indeed the Messiah, the messengers were bidden to return with this among other indices, that the poor had the Gospel preached to them. Nobody was forbidden to hear the words of Jesus or of the apostles in those days. But they who profess to be the shepherds of Christ's flock in those days, are content that they should read any kind of literary garbage, but not the words spoken by holy men of old. Peter, with whom these modern shepherds profess to have some special connection, says in his first epistle general, "As new-born babes desire the sincere milk of the word, that ye may grow thereby." Alas for those who, in priest-ridden countries, desire the sincere milk of the word. Could any one ask for a more express or unmistakeable mark of Antichrist, than this hostility to the inspired words that first fell from the lips of Christ, the prophets and the apostles?

—A NEW measure of religious liberty has been lately conquered in Holland. It is said that there are now thirty-four churches which have broken with the organization of 1816, forced upon them by a decree of the king.

—ATTENTION is being called at home to the part borne by Government in India in extending the consumption of liquor among the 250 millions of this country. The *Pall Mall Gazette* has been handling the subject, under the heading, *How we poison our wards: a story of the grogshops of India.* A Bombay contemporary, noticing this, objects to such statements as that "the population of India is being poisoned wholesale and retail for the sake of revenue."

The fact that the Government of India regulates the sale of intoxicants and puts a heavy tax upon these commodities is no proof that it encourages drunkenness. Indeed, the argument tells the other way. The art of distilling and the habit of consuming arrack and toddy were not taught to the natives of India by the English. "The few low castes who drink fermented palm juice" constitute a very considerable proportion of the population. Here the use of the word "few" is artfully used to mislead readers in England who have no personal knowledge of India. Moreover, history tells us that ages ago even in the higher castes the abuse of intoxicating liquors was not unknown. The son of Sivaji himself, hero of the Mahrattas, is described as having "lived drunk," so that Mr. Gregson's story about a Christianised Rajah in the Punjab having died the other day of *delirium tremens* is no argument that the Government of India is responsible for such demoralisation. Moreover, his statement that the licensed distiller who has purchased by auction the right to sell drink in a certain district is free "to set up grog-shops wherever he thinks he can force a sale," is wholly incorrect. The number of shops is restricted, and can only be increased by the Revenue authority of the district on good cause being shown.

Well, grant these things and grant that the Government cares more for the morals, health and wealth of the subjects than for the Abkari revenue, why would it not be a good thing just now to introduce a Local Option Act, empowering the people of a hamlet, a town, a district, to decide whether liquor shall be sold among them or not? The Government ought to be delighted at the suggestion of such a course. If the majority want to have the liquor they will vote for it, and that will relieve Government of a considerable measure of obloquy. If they decide not to have it, the Government may lose something in the way of Excise, but will gain immensely in the improved morals and manners of the people, in the cost of gaols, in the better cultivation of the land, in legitimate commerce. To begin with, let the district of Colaba have a Local Option Bill. At present, it is beyond question that the men who buy at auction, at rates ever increasing, the privilege of 'liquoring' a district, are stimulated to put forth all available means of increasing the taste for strong drink in the district.

—FOR our part we are glad that the British public are interesting themselves in this matter. On the 30th of last month a great meeting was held at the Prince's Hall, Piccadilly, to consider "the Demoralisation and Destruction of Native races by the Drink traffic." The Bishop of London took the chair, and Archdeacon Farrar, Mr. Samuel Smith, M. P., Sir Chas. Warren, Mr. W. S. Caine, M. P., and others spoke. The Native races generally referred to were those of Africa. One of the speakers asked, Why should Europe's proximity to Africa be Africa's ruin? When the facts in relation to the commerce in spirits carried on between Northern Europe and Africa are fairly considered, it is evident that the ruin wrought by this traffic cannot be exaggerated. The imagination fails to conceive of any thing worse. Archdeacon Farrar proposed the first resolution "which was to the effect that the traffic in strong drink, as now carried on by merchants belonging to Christian nations, in India, Africa, and in most of the Colonies and dependencies of the British Empire, had become the source of wholesale demoralisation to the native races." The discussion at the meeting above mentioned resulted in the formation of a United Committee including the Archbishop of Canterbury, the Duke of Westminster and others and representatives of Missionary and Temperance Societies.

—PROFESSOR FAUSSOLL, the Danish Sanscritist, writing to Mr. Pratap Chundra Roy, author of the English translation of the Mahabharat, expresses the wish that "Durga may help you to carry it to a successful end."

—THE new Mail contracts requires the London Mail to be delivered in Bombay in 16 days and 16 hours (16 d. 15 h. 45 m.) Allowing 4½ hours for easting, the weekly mail is due in Bombay on or before Monday afternoon, 4½ p. m. When, by improved railway communication, Salonica takes the place of Brindisi as a point of departure for the steamers, there will be it is said a saving of half a day.

—THERE are many wonderful optical phenomena, but perhaps none is more wonderful than those connected with the reproduction in the clouds of cities and other terrestrial objects. Some years ago we read of such a vision seen in Russia; an oriental city, with mosques and minarets, was seen refracted in the sky. The city must have been hundreds of miles away from the spectator. In our present issue mention is made of a mirage seen at a distance of 115 miles from the city of Adelaide, from the deck of a ship; that city was distinctly seen, with churches and houses quite traceable; the surf was even seen breaking on the shore; a fuller account says that a ship in mid-ocean was also seen, and her actual motion could be discerned. Truly the heavens declare the glory of God. Perhaps there are globes with atmospheric conditions that admit of the reflection of terrestrial objects on a grand scale. These effects occur a great deal oftener than they are seen; the conjunction must be rare that finds a spectator at the point where the phenomenon is visible.

—THE friends of the Rev. J. S. Stone, M. D., will hear with regret of the sad intelligence received by him on Monday last of the death of his father on the previous Saturday at Wheeling, W. Virginia. He was aged 68.

—DR. AND MRS. HARPUR, of the Church Missionary Society, have established themselves at the port of Hodeida on the Red Sea. General Haig has made a journey inland from that port to Sanaa, the capital of Yemen. The Hon. Ion Keith-Falconer's work at Aden is developing in a very encouraging way. Dr. Cohen writes cheeringly about the medical side of the Mission.

—THE interest in Miss Leonard's meetings in Grant Road Church, has been well sustained this week and a number have received blessing.

NOTICES OF BOOKS AND REPORTS.

On Guard. April. We do not perceive any falling off in the editing of this paper since Mr. Gregson returned to England. We like the tone of the articles in this number much. The official recognition of the Soldiers' Total Abstinence Association by the Commander-in-Chief, is spoken of as a splendid tribute to the work in which Mr. Gregson has been so long engaged.

Rajmarg. April. Contents: Editor's Table; True Joy, by the Editor; Unity of Truth, by Rev. S. P. Jacobs; Holiness, a Knowledge of Jesus, Rev. Mark Guy Pearse; the Holy Ghost, by Mrs. Baxter; &c.

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Report of the Ludhiana Mission. There is nothing on the title-page to show what body of Christians are carrying on the work that is reported on, but we all know that it is carried on by our American Presbyterian friends. This is the 52nd Annual Report. The Report does not merely relate to Ludhiana, but to a large extent of territory with twelve stations and a number of sub-stations. There are in fact ten Reports here brought together. There is much that calls for notice in this Report, but we can only at the present moment speak of the Statistical Table. This is prepared with a fulness that would satisfy Dr. Murdoch himself. It contains no less than 65 columns. The ordained missionaries last year number 18, with 2 unordained physicians; married lady missionaries, 16; unmarried do. do. 9; assistants, 4; altogether, 50 foreign agents. Native Christian agents: ordained preachers, 15; unordained, 30; teachers, 55; total, 94. Voluntary labourers, 23. Churches, 13; Communicants, 537; accessions, 84. Sources of accession: Mahomedans, 8; Hindoos, &c. 32; children of Christian parents, 42. Losses, 58, of whom dismissed to other churches, 12; and removed without certificate, 26. Total Christian community, 1,315. In boarding-schools 101 boys, 103 girls. Day-schools, boys, 4,243; girls 1,043. Sunday-schools, total scholars, 2,063. The Lahore Mission School, after having been in abeyance since 1869 was resuscitated last year, with Rev. C. W. Forman as Principal. It is believed that the success and efficiency of the Institution have been secured.

Indian Report of the Anglo-Indian Evangelization Society. This Society aims to promote the spiritual interests of our scattered European population in India. The importance of this work can hardly be exaggerated. A list of ten evangelists constituting the working staff for 1887, shows that the work is well distributed. Our readers have been already notified of some of the things contained in this Report. The notices supplied by the Evangelists are interesting. The work is chiefly in connection with the Railways. The expenses last year were rather more than Rs. 10,000. Contributions in India, Rs. 3,909.

Report of the Mussoorie and Landour Union Church. This Report consists mainly of a number of documents having to do with the dissolution of the connection of the Rev. J. G. Gregson with the Church and the steps to obtain a successor. We have already mentioned that the Rev. P. R. Mackay, M. A., of the Free Church of Scotland, has come out to take pastoral charge. The Report contains an earnest address by the late Pastor to his flock.

Report of the London Mission, Belgaum. The Rev. Mr. Hawker left for England in March, 1886, and the Rev. Jas. Smith remained in sole charge until November when he was reinforced by the arrival of the Rev. J. W. Roberts. The Rev. J. Mahantappa had the general oversight of the Church until laid aside by a severe illness. He also made five mission tours and visited 100 towns and villages. There are 189 in connection with the Church of whom 39 are communicants. At the Yellama jatra 50,000 persons were present.

We spoke to them of the folly of idolatry and superstition and proclaimed the only true God and the Saviour of the world. No one gainsaid but many confessed that the idols are not gods. We asked them, "Why then, do you come here?" Some replied "Because our forefathers used to come;" others said "For amusement."

The Rev. P. Shiddhalingappa gives an interesting account of work done. The average attendance in the High School was 378. (By the by, it was in this Mission School that the Rev. Baba Padmanji received his first instructions in the Christian religion.) Six boys were matriculated at the last Examination. An objection sometimes made is thus stated and met:—

"Why" it is said, "should a Missionary of the Gospel be engaged in secular education?" as though that were all, or even the principal part of such a Missionary's work, or as though secular education were the primary object in view in establishing and maintaining Mission schools and colleges. We reply, because otherwise the higher education of the youth of India would be wholly secular, and in the hands of men who have no sympathy with, and who are antagonistic to the Christian faith; because, otherwise the educated youth of India would have no correct knowledge of Jesus Christ and his religion, but would be left to form their opinions of him and it, from the miserable travesties of both which are circulated orally, and by an anti-Christian press; because in such institutions erroneous notions can be combated before they are stereotyped, prejudices can be softened, and favourable impressions can be produced upon the susceptible hearts of the young, and they learn to look upon the Missionary not as an enemy, but as a true friend, who takes a deep interest in them, and who seeks to promote their well-being; because they come daily under the influence not only of Christian teaching, but of a Christian life and are brought into touch with a practical Christian morality, all of which tells powerfully on the formation of their character and makes many of them men of conscience and principle; because, when these lads go back to their homes, scattered throughout the whole community, they are ever the best friends of the itinerating missionary, ministering to his wants, giving him their countenance, and smoothing the way for the delivery of his message; and because last, but by no means least, the very best and most useful of our native Christian workers have been and continue to be those, who have been brought to Christ in our schools.

While there is truth in this we have the impression that the best results of the teaching in these schools, are not so often seen, since the Schools have been embraced in the Government inspection, as they were formerly.

Report of the Seamen's Rest, Bombay. We cannot do better with this Report than extract the *Times of India's* notice of it:—

"The report contains a record of much good work done during the past year, and gives prominence to many letters of congratulation that have been received from friends of the Rest. Among these is a report from the Commissioner of Police noticing the decrease in thefts in and around the Dock as well as a general improvement in the behaviour of Europeans employed in the Mercantile Marine visiting this port. The list of patrons has some goodly names, among them being H. E. the Governor and T. R. H. the Duke and Duchess of Connaught. The work has however been much restricted by want of a building suitable for purposes of the mission, but a desirable site has been secured and plans for a suitable building are now being perfected."

We beg to acknowledge receipt of the following: *Woman's Work for Woman*, April. *Indian Female Evangelist*, April. *Report of the Am. Madura Mission. Report of the L. M. S. Tithevilei Mission. Report of the Basel German Ev. Miss. Society in S. W. India. Report of the Seamen's Rest. Report of the Presbyterian Church, Singapore.* The Jubilee Dawn in Nizam Hyderabad, by D. A. Taleyarkhan *Bombay Diocesan Record*, April. Memoirs of Thos. Smith Thomson, Med. Missionary.

INTERNATIONAL BIBLE STUDY.

May 1.——„——*Exodus* 1: 6-14.

See last Guardian.

May 8.——*Ex.* 2: 1-10.

Commit verses 7-10.

Golden Text.—"The Lord is thy Keeper." *Ps.* 121: 5.

Every male child born to the Israelites, at the period reached in our narrative, came into life under a sentence of death. The infant Moses, whose parents belonged to the tribe of Levi, was fore-ordained to death by the King of Egypt, but by the prior fore-ordination of God, had authority to live and make the world a better world. We do not here learn the names of the parents of Moses; from the genealogical tables in ch. 6, we learn them, Amram and Jochebed. Aaron was the elder brother of Moses; his life had been spared; perhaps the law was not so stringent at that time. The parents of Moses were very unwilling that the authorities should hear of the birth of Moses, who was a very engaging babe; and at the peril of their own lives, they undertook to attempt his preservation. For three months they kept him hid in an inner chamber. As the child grew stronger, every day increased the probability that he would be detected.

"When she could no longer hide him she took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink."

She was doubtless led by the providence of God in this matter. She did it all in faith, and expected that God would watch over her boy, and keep it from the water better than the pitch, and from the bitter hate of man, and from the crocodiles and beasts of prey. She committed it to the river Nile, obeying the letter of the King's command, but trusted that the good God who had given her this charming babe would save it from a watery grave, and in some mysterious way preserve it for the future. "And his sister stood afar off, to wit (take knowledge) what would be done to him." This sister was Miriam.

"And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it."

It was her pleasure to go at this hour to the river's side; it was her custom; she had no thought of fulfilling any decree of destiny, any purpose of the great God whom

she did not even know. The King and his counsellors were doing all they could to bring about the extinction of the Israelites; yet by the very agency of the King's daughter, God secures the deliverance of a child by whom in after years the emancipation of Israel from Egyptian servitude should be effected. This child fore-doomed to die by the King, shall be brought up in the palace of the King, enjoying all the advantages of the King's own son. Thus He taketh the wise in their own craftiness. How foolish in man to make his plans without first enquiring what may be the plans of God.

"And when she had opened it, (removed the covering) she saw the child, and behold the child wept. And she had compassion on him, and said, This is one of the Hebrews' children." Her heart went out to the child. It seemed to her that the providence of God was entrusting the little one to her. God is love, and the love that springs up in the heart at the sight of infantine helplessness, is God himself coming to the babe in the guise of the mother. And the first thing that the infant opens its eyes to receive is the glance of divine love from the eyes of the mother. And the daughter of Pharaoh understood that Providence called her to be a mother to this child.

"Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" The Princess listened to the suggestion, and soon the child's own mother was there, gazing with suppressed joy at her babe and lifting up her eyes with trepidation and hope to the Princess, but above all lifting up her heart to God in thanksgiving and prayer. Then the Princess said to her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

"And the child grew, and she brought him unto Pharoah's daughter and he became her son. And she called his name Moses; (Drawn out;) because I drew him from the water."

Thus the mother had the child restored to her. Yet it was not merely hers now; it was a child of the royal family of Egypt, committed to her nurture. She received it as a providential trust, believing that God would in due time advance her son to some position of influence in which he could interpose to secure to the Israelites deliverance from the cruel oppression to which they were subjected.

One end that the Bible has in view in these old-world narratives, is to educate men to recognize the hand of God in providence, and to note the subordination of all agencies, powers and events to His plans.

The Bombay Guardian.

SATURDAY, APRIL 30, 1887.

THE BODY OF SIN.

In the sixth chapter of Romans, running through all the chapter, is a kind of parallelism between the crucifixion and resurrection of Christ on the one hand, and the change that takes place in the believer through the knowledge of this Saviour as his own. Faith identifies the penitent sinner with the Lamb of God that taketh away the sin of the world. When we see Jesus, voluntary tasting death for our sins and rising again for our justification, a revolution takes place in our estimate of things. Sin is revealed to us as our great enemy and oppressor, and the death of Christ becomes to us the signal of our emancipation from the thraldom of sin. We see that God has dealt with our sins on the cross, destroying their authority; for the same faith that makes me a participant in Christ's death, makes me a participant in his resurrection. He rose and ascended to the throne that the Spirit of God might come to us and accomplish in us a spiritual resurrection. We hope our readers, if they have not previously done so, will trace this parallel all through this wondrous chapter. God having *condemned* our sin in the person of the holy and blessed Jesus (Rom. 8: 3) there is no reason why that sin should continue to *condemn* us. Sin is regarded as a despot to whom we had sold ourselves; but Jesus gave himself for us and ascended up leading captivity captive, and disenthralling the captives of sin, who are now declared to be free from sin, thrice in this sixth ch. of Romans (verses 7, 18, 22.) Free from sin potentially; we are empowered by the risen Christ to claim this freedom, to assert, in the presence of the Tempter, our right in Christ to disobey his behests and trample them under foot. Every thing here depends upon our recognition of this right. Too many neglect to recognize it and allow the great braggart, Sin, to make us believe that he has still authority over us. When President Lincoln issued the proclamation of Emancipation for all the slaves in the United States, they were all legally free, but many of them were kept in ignorance of it by their former masters and continued for some time in servitude. When one of these came to understand that a power greater than that of his master had declared him free and would uphold him in his refusal to remain in servitude, he then with great exultation appropriated the freedom which the state had previously decreed. When God commissioned Joshua to lead the Israelites into the Land of Promise, he said: "I do give the land to the children of Israel; every place that the sole of your feet shall tread upon, that have I given unto you." This was the gift of God, and it was for them to claim by faith what was lawfully theirs and go through the land taking possession of it in the name of the Lord.

Notice, running through this 6th of Romans, the words "know ye not?" See verse 3; 6, "knowing this;" 9, "knowing that Christ dieth no more; 11, reckon yourselves dead unto sin; 16, know ye not? We must know what is ours by inheritance, and assert our title.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

The body of Christ, crucified, was a mortal body; the body with which he arose was the same so far as his identity was concerned, but it was immortal. "Christ, raised from the dead, dieth no more; death hath no more dominion over him." His *mortal* body was destroyed on the cross. If our faith enables us to claim what is ours through Him, we shall pass from sin to righteousness; "sin shall not reign in our mortal body," 12; "sin shall not have dominion over us," 14. The body of sin, is a body at the service of sin, controllable by sin, used for sinful purposes. The converted man has the same body that he had before, in one sense; but it is not now a body of sin, because it is not now at the service of sin; it is to be used for a different purpose. That this is the meaning appears plainly from the exhortation that follows from verse 12 on all the way through the chapter. "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The reign of sin is over; the reign of grace is come (5: 21.) "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." Gal. 2: 20. "If any man be in Christ, he is a new creature; old things are passed away; all things are become new, and all are of God."

The all-important thing is the recognition of the divine power brought to us in grace, whereby we are absolved from all necessity of obeying the monitions or suggestions of sin. And so, later on, the Apostle says: "I beseech you therefore, by the mercies of God, that ye present *your body* a *living* sacrifice, which is your reasonable service."

THE INTERPRETATION OF PROVIDENCE.

Almost all Christians believe that it is their privilege to have some indication of the will of God in the events that happen to them. But they need the wisdom that is from above, especially in the form of a great reverence for the will of God, a consciousness of their liability to be misled by the bias of their own heart, and above all a *habit* of walking with God, in order that they may correctly understand the indications of Providence. It is not reasonable that we should look for such indications in great matters if we are not in the habit of recognizing them in small matters. We cannot walk with God spasmodically, or by fits and starts. In the presence of some great danger or complication, people begin to interrogate Providence, and perhaps it was their very neglect of providential guidance that has brought them into that difficulty. We may not play fast and loose with God.

The word of God is a lamp to our feet and a light to our path. When we have found the will of God plainly indicated in his word, the question of duty is settled, and we may not let ourselves be turned aside by seeming providences. And yet there is reason to believe that many allow their reading of Providence to cancel for them the plain teaching of the word. A man finds that Jesus requires of those who would obtain salvation that they should openly confess and follow him, no matter who or what may try to block the way; if even father or mother may interpose and threaten him with their curse, he must follow Christ. The teach-

ing is as explicit as words can make it, but instead of obeying it he gives his attention to the providential difficulties, and says to God, Remove from my path these difficulties, that I may become a follower of Thy Son. And instead of acting he waits for providences to change, so that he may confess Christ without being trammeled by family or Caste. There are thousands in India to-day who persuade themselves that the will of God is indicated to them by their social environments, by tradition, by Caste. But if the Gospel be of God, these things are not of God. An enemy hath had to do with them. The first disciples of Christ among the Jews, and the first among the Gentiles, no sooner declared their adhesion to Christ than they found the world in arms against them. Peter and John were scourged and put in prison; James was beheaded; Stephen was stoned to death; Paul found bonds and imprisonment awaiting him in every place. But none of these things moved them.

It is most important that missionaries should have a thorough conviction that they are called to serve the Lord among the Gentiles. They should know assuredly that the Lord has called them to expatriate themselves and give their time and strength to the proclamation of the Gospel in foreign lands. For their faith may be tried in ways that they little think of, and it is very important that they should have an invincible conviction of such a call. Years may come and go in which they shall *see* no fruit of their labours, and memory may tell them of large fruitfulness in their own land before leaving it, and they will be tempted to look for an *indication of the will of God* in the apparent providences that flank their path. Paul had such a conviction that he should take that last journey to Jerusalem, but in every city providences seemed to warn him back, and after he got there he was set upon and for five years remained a prisoner. And there were doubtless many that insisted on seeing in these facts a clear indication that God frowned upon Paul's methods. But Paul knew him whom he had believed.

It was by his knowledge of God and of His will that Paul was able to say, Satan hath hindered me.

Men find providences in sickness; though sickness may have been caused by their neglect of sanitary rules; in want of , though this may have been caused by improvidence, or by an expenditure not directed of God; in difficulties, though these may be for the testing of their faith. Elijah, under the juniper-tree, fancied that it was the providence of God that was crushing all the hope out of him; he was walking by sight and not by faith; he had no idea that there were ten thousand servants of God to whom his devotion had been most helpful.

In further illustration of this matter see Luke 9 : 57-62.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—I was lately at Dongargaon or the Happy Valley as it is usually called by the people of Ahmednagar. The spot is most lovely, the swarms of hills clothed in green verdure with tiny streams frolicking among these giving it a romantic appearance. But on the day that we visited this place, man struck us as more lovely than this scene of nature. In the bosom of the valley, on a rugged plain under the shelter of a rock surmounted by tall trees of ancient growth, there sat, in council, on a rustic carpet, the inhabitants of the neighbouring village bearing the name of the valley, who were clean and attired in their holiday clothes. It was the last day of Holi, or the first on that side, and they had met there for a quiet talk and social enjoyment. They came in a procession attended by music and returned in the same formal way; and while they sat in the valley, they sat together as one community without making any distinction of caste or rank. The Brahman was there, but he did not occupy any prominent position. The Patel and his family evidently appeared to be the most important people, and they had a look of calm and conscious dignity. The aborigines, so much despised in the Konkan and so mean in their outward appearance, sat among the other people, so that they could not be distinguished from their brethren; only they were at the lower end of the assembly, the Patels at the higher, the Brahmans being scattered here and there. There were two parties of musicians, and one sang after the other. But not one of the songs was obscene, but those we heard were on themes sublime, treating of God in his character of the Infinite and unconditioned, Death, Virtue and the legendary tales of the gods. To me the whole was a novel sight. I had never before seen such a village gathering. Our Bombay Municipal meetings could not be more orderly, or more dignified in their bearing.

We asked permission of the villagers to address them, but at first they politely refused. Afterwards one of us offered to sing, and that so much tickled their fancy that they complied, and the song my friend sang was indeed most charming. It quite entranced the rustics, and the solemn music as well as the grave thoughts it embodied made a deep impression upon them. I then found an opportunity of speaking to them, complimenting them on the orderliness of their proceedings and the good sense they had shown. I told them that they put to shame people from larger towns and cities, who are so proud of their education and civilization. Then I expatiated on some of the points contained in the Christian song. We were then asked to listen to a song of theirs, which was a reply to that of my friend which treated of the vanity of earthly pleasures. The rustic song was on the certainty of death, and it was a quaint one, in which several legendary stories were strung by way of illustration. I praised the singers for the accuracy of their sentiments, and directed their thoughts to the necessity of preparation for death and the existence beyond. To this a reply was given in another song, when the man spoke in an earnest way of the great deliverer, Rama, who would take a man safely over the sea of the world and sin into regions of bliss. I then urged that Rama was only a mortal, who never claimed to be sinless, while his conduct as depicted in the Hindu books was stained by some moral defects. He was in the same plight as all other men. We wanted a sinless Saviour, and such a one was Jesus, who died for the sin of the world, that he might make an atonement for sin. His sinless and perfect life confirmed his pretensions as the Saviour of sinful men. I was then told, but not in song, that people agreed with me, and the Rama they meant was not the King of Ayodhya whose history is given by the poets, but the Supreme Spirit who may be called Rama, or Purmeshwar or Jesus Christ. Some of the people came to us and expressed satisfaction with what we had spoken, as they said, in a clear and simple manner. A Brahman, who was a jealous observer of all this, followed us a few paces from the assembly, and then slyly remarked that those people—the villagers—were an easy prey for us, and we should seek to join them! This Brahman was employed in the valley by the Government for carrying on some water-works.

Just a few hours before we met the villagers at their gathering, we saw in the heart of Nuggur most wild orgies all being enacted in honour of the Holi festival; while these illiterate people were observing the same festivities so differently. Evidently, the Holi holidays are festivities appointed to mark the advent of the glorious Spring, and such festivities have been held throughout the whole of the eastern world. In Egypt, on these occasions, "early flowers and fruits," the fresh ears of the most forward kinds of grain, or the grain itself extracted from the ears, were presented as thank-offerings in the temples; hymns were sung, and acknowledgments made of God's goodness."

I pity the unsophisticated rustics, so much purer and nobler than our educated classes, that they are coming into close contact with a civilization which cannot but do them harm. What are our educated people generally? Our *gariwalla* told us that they—the highest Native officials, pleaders and others that pretend to be educated,—are nothing but greedy flesh-eaters and winebibbers, whose lives are often stained by most impure vices, and he said that he knew them well, for his *gari* (being a very superior one) was usually engaged by them.

I wish these unfortunate men will not under the name of civilization spread destruction and death among the villagers. But Christian missions are designed to prevent the mischief, and it becomes all honest Christian workers to ask themselves if they are *personally* doing what they are bound to do by the vows they made on their appointment as missionaries to ameliorate the people among whom they live. I will conclude this rather lengthy communication with the words of a Mr. James Walker: "All the European professors in the college teach the Bible lessons—a point of some importance; for unfortunately in schools the Bible lesson is anything but commended to the natives by the fact that it is taught by native teachers of third or fourth rate attainment."

A. B. C.

Unpaid Mission Workers.

Dear Brother,—Many will thank you for urging attention to the fact that Paul was an unsalaried Mission worker. If any of the readers of the "*Guardian*" have failed to study that point thoroughly, I hope they will take up last week's issue and read carefully the editorial "*Unpaid Native Christian Agents.*" Paul taught most thoroughly that the people ought to support their Ministers, and he gives all preachers of the Gospel a clear inspired warrant for claiming temporal ministration from the people to whom they minister in spiritual things. But he shews also most clearly that while this was the natural and spiritual right of gospel preachers he gladly foregoes this claim in order that he may take up the cross of shewing an example of the love of the Gospel. No doubt it would be well if, in the kingdom of Christ, many more such special examples were given. The appointment of various offices of work under the call of the Spirit, as Evangelists, Pastors, teachers, &c., gives the fullest room for the exercise of self-denial. Pastors and teachers may generally be supported by their flocks; but even with these, there must be thousands of "little flocks" all over the world who can only partly support their Pastors, and it is highly gratifying to know that there are many earnest Pastors who largely support themselves while preaching the Gospel to their poor congregations. But as for the large sphere of labour open before Evangelists, Missionaries, &c., there is great need of studying methods of self-supporting work. There need not be any conflict

between the various systems of supporting the Gospel God's word teaches most plainly that there should be the usual custom of Societies supporting their ministers. It also teaches the principle of assisting those who may go out to spread the Gospel in regions beyond; and it teaches with equal clearness the principle laid down by the Apostle Paul of working with their own hands to "make the Gospel without charge."

Just here let it be observed that every truly converted soul is required to proach the Gospel in his and her sphere, so that the great majority of Christians must be self-supporting preachers; and as the people of God recognise that this Gospel burden is upon all, there will be many more who will develope into regular self-supporting preachers and teachers of the Gospel.

No doubt all Mission workers in India feel that they should have much more of the unpaid Native Christian agency, and when this desire becomes as deep as it should be, it must result in causing many missionaries to come nearer to the line of simple living and self-denial upon which they wish their Native helpers to work. While the foreign "Padree" lives in the style of the officials and gentry of his race, it will be the most natural thing in the world if the native ministers and catechists aspire to live and appear in the style of the officials and gentry of their race. Just so far as ministers and leaders can illustrate the self-supporting platform of the Apostle Paul, so far can we consistently urge our Native brethren to the same line of work. However, it is to the praise of the glorious Gospel that some of our dear converts go ahead of us who teach them, and exhibit more of the spirit of self-denial that many of us who have brought the Gospel to these lands.

In the department of Mission work which the Lord has placed in my hands there is room for two or three self-supporting workers. I shall be glad to communicate with those who wish to confer upon the subject. I am now compelled to pay a non-Christian a salary which would support a Christian worker. I would, of course, far prefer to employ a person who wished to labour for Jesus, but have advertised for some weeks in vain.

WALLACE J. GLADWIN.

Bombay.

DEAR BROTHER,—Notwithstanding the efforts of the Secretary to see all the final proofs of the South India Conference Minutes, a few errors have crept in.

On page 59 the year of C. H. Plomer's joining the Conference should be 1882; on page 54 the years in which Sister Jeffries was born and born again should be 1835 and 1853 respectively; on page 39 the word "convocation" in two places should be "convention."

If the list of Local Preachers is not perfect it is the fault of pastors in reporting.

Those who have not paid for their Minutes should remit the amount at once at the rate of 5 annas per copy to

W. E. ROBBINS.

Igatpuri, April 26, 1887.

NOT QUITE SO.

DEAR EDITOR,—Usually misrepresentations may run their course; but the American legacy which I assigned to Nagpur was "for building a church or churches in India."

Yours unworthily,

C. P. HARD.

Ajmere, 22nd April, 1887.

DEAR SIR,—Will all parties, having copies of the Minutes of the last Central Conference, kindly insert the name of T. J. Scott in the place of T. S. Johnson, in the Executive Committee, on pages 3 and 7 of the Minutes? This mistake unaccountably crept in, and it is due all parties interested that it be corrected.

C. P. HARD,
C. L. BARE.
Secretaries.

Shahjahanpur,
April 22, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

BOMBAY DISTRICT PRAYER LEAGUE.

AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

April 30—Jno. 12. 24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

As I am leaving India, I have authorized the Rev. J. S. Stone, M.D., to act for me as Treasurer of the Education Fund of the South India Conference. All monies should be sent to him at as early a date as possible, in order that a profitable investment may be made for the remainder of the year.

C. R. THOBURN.

Bombay, 20th April, 1887.

WESLEYAN METHODIST SERVICES.
Sunday, May 1st.

Young Men's Christian Association, Apollo Bunder, 11 a. m. and 6 p m. Mr. J. J. Staples.

Parel Road, Byculla, 11 a. m. and 6 p. m. Mr. T. J. Clay.

Sunday-school, 4 p. m.

Thursday, 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

MISS LEONARD will conduct the morning (11 a. m.) and evening (6 p. m.) services to-morrow at Grant Road Church.

HOUSE WANTED.

PREMISES are required for our HOME, Rs. 50 to 70 according to accommodation.

MRS. DORA M. GLADWIN,
HOME OF HOPE, BOMBAY.

Epitome of News.

SATURDAY, APRIL 23.

—*Bombay Diocesan Record*; Shepherd's Alms-houses: We are glad to hear that by a very successful letting of a waste patch of land, containing 1,000 square yards only, belonging to these Alms-houses, which is just being accomplished, on a lease of 50 years, at the rate of 13 annas per square yard, it is hoped to ensure for the institution a little endowment of over Rs. 800 a year, which is much required for the repairs of the building and similar purposes.

—The Governor of Madras has taken the title of Lord Connemara. His family has for centuries possessed large estates in that part of Ireland.

MONDAY, APRIL 25.

—*Times of India*: The Soldiers' Total Abstinence Association has been in existence for twenty-five years, it has from time to time received encouragement from Government, but hitherto its various branches in the garrisons and regiments throughout India have been allowed to shift for themselves, being encouraged only occasionally in cases where individual officers have gone out of their way to take an interest in them. Sir Frederick Roberts has now declared officially that he "wishes it to be understood that not only is the cause recognized by Government, but that he is himself interested in the good work being done by the Soldiers' Total Abstinence Association, and that he desires to see its extension and further success, but at the same time his Excellency considers it undesirable that any society should exist in a regiment, in however laudable a cause, without the cognizance and approval of the commanding officer. The Commander-in-Chief, therefore, desires that where branches of the association exist they should be fully recognized as regimental institutions; and should, in future, be worked through the commanding officer, instead of in direct communication with the secretary to the association. It is also desirable that the books and accounts of the regimental branch should be periodically produced at the orderly room for the commanding officers' inspection and signature. Frederick Roberts hopes that commanding officers will, as far as possible, assist the branches of the association existing in their regiments by placing vacant rooms at their disposal, and by affording them such other facilities as may tend to encourage the movement." This seems a step in the right direction.

—Same; Madras, 23: A terrible carriage accident occurred here last night, resulting in the death of the wife of Lieut. Rupert Sullivan, son of Mr. Sullivan, late member of Council, Madras. The deceased was the daughter of Colonel Oakes, Cantonment Magistrate, Saint Thomas's Mount. The deceased had only recently been married to Lieutenant Sullivan. She was in her brougham on the beach, and just on the point of going home, when the horses bolted. She was beside herself with fright, and, after the horses had proceeded some distance, succeeded in opening the door of the brougham and threw herself out. Failing, however, to clear the carriage she was thrown on her back, sustaining very severe injuries to the back of her head. Death ensued very shortly afterwards. She is to be buried to-night at Saint George's Cathedral. Deceased was only twenty-three.

—Captain R. W. E. Carnegy, of the Royal Artillery, Aide-de-Camp to Lieut.-General A. Carnegy, commanding the Northern Division, died at Mahableshwur on Saturday from typhoid fever.

—Within a week we have noticed reports of four cases of nose-biting or nose-cutting.

—Another serious fire at Mandalay.

—A passenger by the B. I. S. N steamer *Sirsa* writes that a mirage of extraordinary clearness was seen from the deck of the vessel during her recent voyage from Calcutta to Sydney. When she was within 115 miles of Adelaide, the city of Adelaide presented itself in the sky, and so distinctly, that all the churches and houses were plainly visible; the surf breaking on the shore was also very noticeable.

—*N. Y. Evangelist*: George W. Kidd, of New York, owner of the International Distillery in Des Moines, Iowa, has issued orders to the superintendent to stop buying grain, and to see that the amount on hand is disposed of either by consumption or sale by June 1st. Mr. Kidd says he will close the distillery at that time, and not attempt to operate it further under the Prohibition law. This closes the last distillery in Iowa.

Tuesday, April 26.

—*Times of India*: Admiral Maxse, the type of a large class of "advanced" politicians among educated people, put their view with great force during a singular scene at the meeting of the National Liberal Federation on Wednesday. Protesting that the Crimes Bill should be called an anti-coercion measure, since its object is to suppress the shameful coercion of the Irish National League, he insisted that it is an entire delusion to suppose that any English measure of restricted Home Rule—such as that proposed by Mr. Gladstone—is likely to satisfy the Nationalist party in Ireland. It would only be accepted as an instalment, and as a means to making a more powerful demand for separation. Within one year of their so-called pacifying measure it would be denounced as a weak compromise involving insupportable conditions, and a party would be returned to the very first Irish Parliament pledged to demand Irish independence; and very shortly that party would become the National Party, with a majority of the Irish people at its back demanding the independence of Ireland. Are the Liberal party prepared to concede that? If it is a Liberal principle to concede Home Rule to Ireland because it is demanded by an overwhelming majority of the Irish people, it must also be a Liberal principle to concede independence to Ireland when it is demanded by an overwhelming majority.

—The Government summary from Upper Burmah reports that 99 houses were burnt in Mandalay on the 23rd. During the week two dacoities occurred. One dacoit was shot and one arrested. The troops have evacuated Baw, the chief having complied with all the conditions. From Sagaing Yet and Chindwin the death of Hlaoo at Yeyor is reported, and the story is probably true.

—The Expedition organized by the Congo Railway and Trading Company at Brussels to study the route for a railway connecting the upper and lower Congo regions will start from Antwerp at the end of the present month. Captain Thys, of the Belgian General Staff, will be the chief of expedition.

—Another gigantic naphtha fountain burst forth at Baku on March 22, carrying up oil, sand, and large stones to a height of 350ft., overrunning several reservoirs prepared for it, and after forming an extensive petroleum lake, forcing its way into the sea. One stone of those thrown out with the naphtha weighed 23lbs. All efforts to regulate this forcible gush of oil were vain.

—*Madras Times*; The fatal carriage accident: Mr. Sullivan, who was walking on the promenade, turned round to see if the carriage was following, but finding the horses plunging about, he immediately ran to the rescue of his wife, followed by several other gentlemen who were close by at the time. Every endeavour was made to quiet the horses, but in vain. They suddenly took fright, and with a dash bolted up the road. Mr. Sullivan was knocked down in his attempt to stop the runaway horses, and escaped miraculously with slight injuries, and the carriage went off at a rattling speed. Mrs. Sullivan soon became alarmed, but several gentlemen called out to her to refrain from jumping out of the carriage. The coachman shouted at the top of his voice to warn the other conveyances on the road to keep out of the way, and implored Mrs. Sullivan to be calm and retain her seat in the carriage. She, however, was now in a terrible state of excitement, and succeeding in opening the door of the brougham, literally threw herself out. She, however, failed to jump clear of the carriage, and was dashed against the door, and flung on to the ground on her back, her head coming into violent contact with the earth causing a fracture of the base of the skull. She died in a few minutes.

—Sir Salar Jung is to be allowed a pension for life of Rs. 7,000 a month.

—Mr. Sawyer, Engineer, W. I. P Railway, shot a tiger near Deuli, measuring 9 feet 4 inches. Mr. Reuben, of Messrs. Phillips and Co., shot another, measuring 10 feet 2 inches, about 10 miles off Collem.

—*Overland Mail*; April, 8: The deaths recorded this week include those of Lord Hindlip; General W. J. Loftus; Major-General R. C. Moody; Colonel Campbell Walker; Sir V. O. Lanyon; Bishop Titcomb; Mr. J. F. Leith, Q. C.

If the Tories are not generous enough to kill the fatted calf for the returning prodigal, it would be at least dignified to abstain from giving him a kick. Lord Randolph Churchill has come back, it is true, with the air of a rather saucy penitent. Indeed, he saunters in with the manner of a young masher after an escapade, who informs "the Guv'nor" that he bears no malice, and desires his return to be taken as a favour. There is a certain humorous audacity about this way of putting things which quite disarms the wrath excited by the former levity of his conduct.

The Chicago election has resulted in an overwhelming defeat for the Socialists and Anarchists. Mr. John A. Roche, who was the candidate of the Republicans, and who was also supported by the better class of the Democrats, was elected Mayor, receiving 51,089 votes, against 22,848 given for Mr. Robert Nelson, the United Labour candidate This large majority surprised every one. The Labour party has been defeated in the contest for every minor office except one Alderman's seat. This result causes rejoicing throughout the country. Mr Roche declares that the Socialists shall now be prevented from carrying the red flag in the streets of Chicago.

Upwards of 140,000 copies of the reprint of the *Times*' articles on "Parnellism and Crime" have been printed.

Thursday, April 28.

—A Parsee woman committed suicide, leaving behind her the following letter: I have not enjoyed happiness and did not find a good daughter-in-law. Now you may enjoy the house. You were greatly distressed during my life-time I was in your way and there is nothing now to prevent your enjoyment. May you get a daughter-in-law like yourself. My hands are shaky to write this letter."

—*Times of India*: The sixth lecture of the season, under the auspices of the Dnyan Prasarak Mandli, was delivered at the Framjee Cowasjee Institute on the evening of Tuesday, the 26th instant., by Mr. Ratiram Durgaram, B. A., for several years Antiquarian and Archæological Assistant to the Compiler of the *Bombay Gazetteer*. The lecture was on "The Early History of Western India" as derived from inscriptions on Cave-Temples, etc., and embraced a period of about 600 years from the 3rd century B. C. to the 3rd century, A. D. The subject, though hitherto confined to antiquarians and epigraphists, was popularly treated by the lecturer, and a short summary was given of the numerous inscriptions beginning with the edicts of Ashok so far as they affected the political and economic history of Western India. Short accounts were then given of the Kshatrapa, Andhra, and other dynasties which reigned during the period in Guzerat, Kattywar and the Deccan, the state of civilization at the time, both religious and economic, communications by land and sea between different parts of India, trade and trade-guilds, and the rates of interest then prevalent, and Buddhist charities and benefactions. *Fac similes* of some of the Girnar edicts of Ashok (B. C. 250) as also of inscriptions in the cave character from the Kanheri and Junnar Buddhist caves (A. D. 150) were exhibited, and silver, copper and lead coins of the Kshatrapa and Andhra kings, as also of the well known Indo-Parthian Kings, Menander and Apollodotus, all of them from sixteen to seventeen hundred years old, were also shown. The lecturer then gave references to Western India from the Georgraphy of Ptolemy (A. D. 150) and from the Periplus of the Erythræan Sea (A. D. 247), and mentioned to the audience accepted and suggested identifications of provinces, rivers, capitals, towns, names of kings, &c., from the two authorities aforesaid.

—The Rev. Mr. Hastie has appealed against the decision of the Inner Court of Scotland to the House of Lords in the suit for damages he brought against Mr. O. Steel. The first Court decided in his favour, thinking that the Court of Scotland had jurisdiction over Mr. Steel, but the Inner Court held that, by reason of the transfer of Mr. Steel's property to his brother, jurisdiction had ceased.

—Miss Gangabai Mankar, a student of the Sir J. J School of Art, has passed the Second Grade Art Examination with the highest number of marks. Miss Gangabai is the first Hindoo high caste girl who has learnt drawing.

—The Str *Sutlej*, with English Mails, left Aden for Bombay, Tuesday, 3 p. m.

—*Indian Chr. Herald*: Since the death of the Rev. Goolzar Shah the management of the Simla Baptist Mission has been transferred into the hands of the Baptist Mission Society by a will left by the deceased. The Rev. Dr. Carey has been placed in charge of the Mission and he is carrying on the work in the same way as before. Dr. Carey seems to be the right man in the right place; he is earnest and zealous and well skilled in drawing the sympathy of the people around.

On the 17th inst. 8 men and one woman were baptized.

—*Makhzan-i-Masihi*: Bishop Ninde of the A. M. E. Church, during his recent visit to India, greatly endeared himself to those who met him. He has sent back a cheering letter from Aden. In it, too, is this word of warning, "Nothing has pleased me more than the sweet spirit of love and harmony which prevails among the missionaries of the different denominations. I trust our brethren will labour unceasingly to conserve this delightful feeling. The greatest care should be taken, in extending our lines and organizing new work, whether evangelistic or educational, not to trench on fields already properly cared for by others; and we should also repress any undue sensitiveness over what might appear encroachments upon our own. In a work like ours, all can afford to be large-minded and generous."

—*Dnyanodaya*: It is rather amusing to see how the Vernacular Press comments on Dr. Kirtikar's lecture on Social and Religious Reform. In this lecture Dr. Kirtikar gave the inside story, as he understands it, of the now famous Dadaji vs.

Rakhmabai case, in which he by no means takes her part. The Vernacular papers are very exultant and prophesy the speedy downfall of all attempts at marriage reform. It is rather curious to notice how *little* minds are unable to see the power there is in a correct principle. Marriage reform is progressing through the force of the principle of the equal rights of the two sexes, and does not depend on any particular test case. An imperfect test case does not destroy the principle, nor will it discourage the true leaders of reform. If Dadaji is not an "asthmatic, consumptive cooly," but a young man of equal ability with Rakhmabai, as Dr. Kirtikar claims, then it certainly was a mistake to have called him such, for nothing is gained in the interests of reform by exaggeration. It is well to have the truth known, but it no wise alters the principle that the present law that would compel Rakhmabai to live with Dadaji, even though he were a learned and healthy man, is a relic of barbarism.

—*Word and Work*: It is popularly supposed that priests are not bound to reveal in a court of law the secrets of the Confessional. Custom may allow them this liberty; there is no reason to suppose it guaranteed by law. Nor would it be either safe or right to grant them such a dispensation. If they must listen to confessions of crime, it should be under the distinct understanding that they are bound to make the facts known to the proper authorities. Otherwise, under the cloak of religion, they simply become accessories after the fact. To give the comfort of absolution to a criminal who has not satisfied the law is to aid in the defeat of justice, and whosoever does this is no friend to the well-being of the commonwealth.

The case before us, however, is much more simple. Father Keller does not pretend that he has become acquainted with the facts he refuses to reveal, under the seal of confession. Why, the man about whose affairs he is questioned is not even one of his parishioners! He takes the astounding position that his so-called sacred functions invite confidence, which honour binds him to respect, even though justice may be defeated thereby. There is not a single individual in the whole kingdom who might not remain silent in the witness-box on the same plea. Judges and juries, however, have no respect for secrets. If right is to be done between man and man, there must be no reserve. The truth, the whole truth, and nothing but the truth, must be fully told.

Friday, April 29.

—Deaths last week, 400.

—*Times of India*: Mr. Hormusjee Eduljee Kotwal, the well-known Parsee tiger slayer, Forest Inspector of the Bansda State, went out about six o'clock on Tuesday morning to see a tiger which he thought he had killed the previous night. On going within a few yards of the animal, he found that it was alive. He then fired at it, but missed his aim as the animal at the very moment sprung at him. To avoid the tiger catching at his throat, he thrust his right elbow into its month, and dashed aside his paw with his left hand. He has sustained seven wounds in front of the upper part of the fore-arm and serious injuries to his body. He was brought down to Bombay yesterday morning, and removed to the J. J. Hospital, where he is lying in a precarious state.

—*Bombay Gazette*: A party of native gentlemen, consisting of Messrs. Mir Ehsan-ul-Hukk and Mir Inayet Ali, of Oojein, recently went out shooting in the Memunpore Mukran, a district of Dhar, in Central India, and succeeded in bagging 2 tigers, 2 panthers, 3 bears, 1 hyæna and 19 sambars, &c., within a fortnight, at the villages of Laindwa Jhirpuniya and Kethotiv, about 120 miles from Oojein.

—Same; Exchange: Ready Credits were steady at the top quotation of the previous day, and for early May delivery they were done at 1s. 5⅛. The same quiet feeling continued to the close of the market on Saturday, and, with next to nothing doing, rates were a little easier, demand Bank Bills going back to 1s 5d., and 3 months' sight Credits to 1s. 5 3-16d., the latter being quoted for the latter half of May, at 1s. 5 1-16d.

Selections.

A REMARKABLE BIBLE CLASS.

BY PEARL FISHER.

Labouring men are hard to win and hard to retain in a Bible class; and still harder to attract and hold are the poorer class who frequent lodging-houses. Having had some few years' experience in conducting such a Bible class, I know something of the difficulties. All the better, therefore, was I prepared to appreciate the remarkable gathering I found, on the afternoon of Sunday week, assembled in the Youths' Institute, Old Pye Street, Westminster.

HOW THE MEN COME.

Having secured a substitute for my own class, I walked over to Westminster, and, arriving a few minutes after three, found the large room literally packed—chiefly by men from the common lodging-houses.

"How do you get these men here?" I asked.

"We don't get them, they come"

"What brings them in such numbers?"

"Really I wondered much myself until I discovered they invited each other. Let us ask this man," turning to a very poor fellow: "How did you first come here?"

"Well, you see, sir, I were right down broke, and were sitting in the kitchen as miserable as a fellow could be, when two of the men said, 'Why don't 'ee come wi' us?' Says I 'Where be you goin'?' 'Why to hear the blind parson: come wi' us, and he'll cheer you up.' So I came, and I've come ever since, for I never heard such things afore."

So the mystery is solved; if many act in the same spirit in these great lodging-houses, the large attendance is easily accounted for, and that many do so invite fellow-inmates has been proved.

THE BIBLE WINNING ITS WAY.

But to the gathering itself. Here are one hundred and twenty-nine men assembled to hear the Word of God expounded in a simple and personal manner. The majority are of the class referred to, but there is also a goodly sprinkling of respectable working men taking the deepest interest in the exposition, asking now and again questions very much to the point. Not objecting (during the whole hour there was not a single objection or quibble raise), but asking fuller information on some special point. It was not always so; the tone of the class from which these men are drawn is usually against the Bible. Amongst them second-hand and imperfectly comprehended objections are very rife. It is supposed to be good form to sneer at the Bible, and at one time hardly an afternoon passed without one or more raising difficulties. Now this has passed away; the simple reading and explaining of the Word of God is producing its wonted effect; objections are silenced, and cavillers put to shame, while the men realize that this Book, of which they had talked, but had known nothing before, speaks with authority and touches them at all points as no book has done before. Of course there are constantly new-comers present, but the intense earnestness with which the majority have learned to follow the Word hushes the half-formed sneer, and leads even such to ask, What meaneth this?

THE BLIND TEACHER.

The successfulness and usefulness of a Bible class is dependent in no small degree on the teacher, and I have, so far, spoken of the men attending the class without introducing their teacher. There he sits at the table, his snow-white hair and beaming countenance, and quiet, clear utterance, attracting the attention of all. His eyes appear to glance from one to another; but before him, in place of the ordinary Bible, is a ponderous folio with raised letter type, which his fingers are industriously following. So the secret is out, the secret his bright, happy face would never reveal He is blind; blind, yet a teacher of many. For a number of years he has been one of Mrs. Barker Harrison's right hand helpers, he is an earnest worker, a reliable visitor, an acceptable preacher, here and elsewhere, yet he is blind. The late Earl of Shaftesbury makes, in his diaries, repeated reference to "blind Bayliss at the 'One Tun.'" But amongst all his labours none lie closer to his heart than his poor men's Bible class, and he speaks of "seeing" it grow and become a real influence for spiritual good amongst the members. Here are one or two stories of men who were present on the day of my visit.

CONQUERED BY THE BOOK.

That man marked out from the others by his repeated questions and evident thirst for Bible knowledge was not so very long ago a great drunkard, with a strong and unreasoning hatred for the Bible. His father-in-law had been led previously to join the class, and had discovered the preciousness of the Saviour, revealed in the Book. He urged C——to come and see this wonderful class and hear "blind Bayliss."

"I came, sir, just to see what could bring such a lot of men together to read the Bible."

"And what did you think of it?"

"Why, I couldn't no way make it out; so I came again and again, and I began to get interested myself. Then I thought the Bible, for all I'd said about it, was like no other book."

"Is that all you think of it?"

"Not now, sir, it's life to me. But then I was puzzled. I tried to stop away, but I couldn't. I had to come Then my father-in-law died, and he died like I had never seen any one die—he were so happy. Says he, 'Christ died for me; Christ saved me.' So I kept coming. And then I heard you speaking from a chapter in the Acts, and God sent the word home to me and changed my heart. It's all different now, but I were a funny chap, I were, and no mistake. Now I know so little about God, I just love the Bible, for it tells me about Him, and it's the best book in the world, the only b ok I care for now."

This man is now changad in every possible way; and as he sat there amongst the others, although then I knew nothing of his story, he was marked by his very appearance as a new creature in Christ Jesus.

ANOTHER CASE IN POINT.

That other man over there has a long, [illegible] history. After attending the class some [illegible] and exhibiting some tokens of a desir[illegible] better things, he sank into deeper mire of s[illegible] than ever. His case interested Mr. Bayliss, and Lady Templemore and Lady Edith Ashley, hearing of him, took some personal trouble to get hold of him. At last he was discovered in a miserable condition, and, to make a long story short, led to the Saviour. Evidently the enemy of souls had been making desperate efforts to retain his devoted slave; but in vain, grace conquered, and now he is a free and happy man.—(*Word and Work.*)

MODERN DELUSIONS.

BY REV. A J. GORDON, D. D.

(From his Address at the Prophetic Conference at Chicago.)

Now let us ask, What satanic delusion especially and peculiarly characterises the present age? My reply is not with some: "Infidelity, foreshadowing an approaching atheistical Antichrist." Infidelity is characteristic of our age, no doubt, but not more so than of some other ages. Indeed if we may credit the best authorities, the unbelief of the last half of the eighteenth century was far more widespread and paralysing in Christian

countries, than is that of the last half of the nineteenth century. The fact is, that open infidelity is not especially in Satan's line. After figuring for ages as an "angel of light," it would be an entirely new departure in his administration, for him to propose for himself an open coronation, as the prince of darkness. His way has ever been to dishonour Christ by a feigned allegiance, and betray Him by a deceitful kiss.

Now I open the Scriptures for the

SIGNS OF THE APPROACHING END

of the age, and of the coming of Christ; and what on this darker side do I find? Not atheism so much as demonism and delusion. In the first epistle to Timothy, fourth chapter, it is written: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," etc. Then I turn a single glance at the Apocalypse, and the same thing confronts me there. In the sixteenth chapter, after the successive outpouring of six vials, just before the seventh is emptied, there is a sudden, startling note of warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." But what is the event mentioned just previously to this note of warning? It is this: "The spirits of devils (demons) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Seducing spirits, doctrines of demons, Satanic miracles—these are the manifestations which Scripture predicts of the latter days, and these are the appalling characteristics of our own times.

The sources from which the unclean spirits proceed are declared in the Apocalypse to be three: "Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." I will not dogmatise concerning the system thus indicated. I will simply point out the fact that the present influx of superstition is in these three forms and from these three principle sources:

1. Spiritualism, proceeding from the pit.
2. Ritualism, proceeding from the papacy.
3. Theosophy, proceeding from paganism.

Spiritualism, without doubt, is ancient sorcery, re-appearing under a different name, but with totally unchanged characteristics. And when I tell you that in the city of Boston, where Cotton Mather, that eminent withstander of witchcraft, once lived and laboured, there is now a magnificent temple for the ...ship of Spiritualism; which, being interpreted, means for the

PRACTICE OF DEMONOLOGY

and witchcraft—when I remind you that the dark system claims from ten to twenty millions of devotees, who have been discipled within less than fifty years of its modern manifestation—and when I repeat its proud boast, that it has gone forth unto the kings of the earth, and has royal apostles in many of the thrones and palaces of the Old World, you will see that it is no mere insignificant superstition, utterly unworthy of notice. The theory that spiritualism is a system of sheer imposition is not now held by the most candid Christian investigators, nor is it most accordant with Scripture.

The Bible explicitly forbids intercourse with spirits of the other world, and it would not forbid what is impossible. And not only is the reality of fallen spirits distinctly taught in Scripture, but also their power to produce startling miracles. In Thessalonians we are told that "the working of Satan" is "with all power and signs and lying wonders," and in the Apocalypse we have the prediction of "the spirits of devils," or

DEMONS "WORKING MIRACLES."

The man who supposes that Satan would undermine the belief in the supernatural, is utterly ignorant of his devices. He has a creed to inculcate, and a code of infernal morality to propagate, and he would employ miracles to authenticate his doctrines. Let us remember, indeed, that in the emergency of modern spiritualism, Satan actually comes on the stage as a defender of the faith. "This generation has fallen into doubt concerning the immortality of the soul," say his ministers, the mediums or soothsayers; "and we propose to demonstrate this doctrine to you by calling up your dead and letting them speak to you." Thousands of once professing Christians, who are now in the coils of this delusion, were first seduced by the plea of larger knowledge and firmer faith concerning the unseen. The ear having been thus gained for the communications of the departed, the instruction has gone on; no rude denials at first, but the most soothing platitudes and the most subtle counterfeits, till, little by little, the whole system of evangelical fact has been supplemented by that soul-destroying creed, "the doctrines of demons" I say "of demons," for I have no question that what are supposed to be departed friends speaking from beyond the veil, are in reality fallen spirits, foul, malignant, and seducing, sent to beguile us into the allegiance and worship of Satan.—(*The Kingdom.*)

THE LAW OF THE SPIRIT.

"GRACE for grace," or as in Dr. Whedon's paraphrase, "grace additionally bestowed for grace improved" is, in the words of Dr. Westcott, "the inexorable law of the Spirit, the law of the activity of faith. The higher, nobler, fuller comes to us only as the fruit of the lower and the less," or, as a Christian poet expresses this law:—

"Light after light well used, they shall attain."

This "law of the spirit" is an assurance to every believer that his highest possible spiritual development is provided for in the plan of God. The Incarnation is the manifestation of the infinite love of the Father whose only begotten Son is described as being "full of grace and truth," that is, of love communicating itself to man through his truth. When that divine love is received by faith and a new life of trustful love is thereby begotten in a human heart its activity does not cease, but through the working of the Holy Spirit seeks to stimulate that new life into healthy and complete development. The grace made visible in the Incarnation and operative in the first quickening effects of the Spirit's invisible activity now becomes the grace of further enlightenment, of helpfulness, of guidance and of strength-giving. When its first impulses are obeyed it breathes anew upon the spiritual desires it originally awoke. Thus "grace for grace" is given. Every aspiration is fanned by a fresh breathing of energizing grace into a still deeper yearning for increase of likeness to its source, the only Begotten One. Thus the plan of God provides for the working of an inexhaustible measure of grace, always taking the initiative and flowing from an infinite fountain of love, beside which the Angel of Mercy stands continually proclaiming: "Ho! every one that thirsteth come ye to the waters."

God's unlimited grace being thus actively pressed on the believer it is evident that the key which unlocks the doors leading to the innermost sanctuary of fellowship with the Father is in his own hand. If his progress be retarded, if his character be full of defects, his faith feeble, his love cold, and his hope obscured, the reason is not in any deficiency of divine grace, but in his own failure to obtain "greater grace" by duly exercising its lesser gifts. Heaven would have given him greater grace had he improved the less. Nor was the greater grace arbitrarily withheld, inasmuch as his non-improvement of the lesser made the bestowment of the greater morally impossible, because he unfitted himself to receive it. His refusal to put it to its proper use was an act of resistance to the motions of the spirit. It was sin. It paralyzed his faith, froze his spiritual affections and demonstrated his indisposition to improve any higher degree of the divine favour Having made himself a dry, fruitless branch of the living vine, how could its life-giving sap flow into his disobedient heart and cause it to "bring forth more fruit?"

The phrase "grace and truth," as twice used by John in the profound prologue to his gospel, is deserving of the serious thought of all who wish to "grow in grace." "The Word," he says, "was made flesh and dwelt among us . . . . full of grace and truth;" and again, "Grace and truth came by Jesus Christ." Why does John twice join together these precious words "grace and truth?" In the first instance because the fulness of the Father's love was manifested in the person and unfolded by the words—the truth—of Jesus. In the second instance it signifies that the meaning and experience of Heaven's helpful grace can be learned and enjoyed only through the study and belief of Christ's words. Thus as the grace of regeneration—the love of Christ which is the life created in the new birth—is gained only by faith in the truth which unfolds the reconciling love of God in Christ, so that new life can only be nurtured, deepened and perfected by being fed upon "the sincere milk of the Word." As surely as a new born infant dies when deprived of suitable nutriment, so surely does the life that regenerates a man decline and die if it be not properly fed on the truth, which is its divinely-appointed nutriment.

The vital relation of truth to God's helpful grace becomes apparent when one considers that the truth is the instrument by which the Holy Spirit teaches, quickens and helps the believer. It would be presumption, perhaps, to attempt an exact statement of the mode by which that Spirit carries on his gracious work in the human soul. But it is not presumption to affirm that whether He quickens, comforts, strengthens, enlightens, persuades, or rebukes, He does it by bringing the truth home to the conscience, the affections and the will through the perceptions of the understanding. He sheds light on the truths suited to each one's needs, so that they shine with unwonted brightness and become such a living force that the guilty conscience trembles, the sad heart rejoices, the afflicted soul is encouraged, the affections are kindled into raptures, or eclipsed hope passes out of its obscuration and gazes with ecstatic joy towards its rest in the Father's house. St. Peter recognizes this relation of truth when he says: "Ye have purified your soul in *obeying the truth through the Spirit.*"

This activity of the Spirit in the truth "is the grace that bringeth salvation." After regenerating a soul this heavenly Worker next seeks to deepen its new-born life This can only be accomplished by those enlarging views of the love of Christ which close study of Christ's Word unveils. But if the man neglect that study the greater grace that would invigorate his new life is frustrated through his neglect of the truth, by means of which the "Spirit of truth" would fain feed it into permanent strength. Thus the lower grace, through lack of being properly exercised, is lost and greater grace is not attained.

But there are others who, though they do read the Word, yet lose the grace by refusing to obey the impulses of the Holy Spirit. These are they whose moral natures, deadened and darkened by former sinful practices and false ethical views, need enlightenment and quickening. The Spirit causes the truth to so shine upon their consciences that they perceive here an old habit or former companionship that ought to be forsaken, and there a duty tha ought to be performed. Their new love move

them to the renunciation and the duty. These perceptions and motions are the activities of the grace, that is, of theS pirit of grace, which seeks to lift them into as high a degree of spiritual life as their capacities can at present receive. The law of grace for grace requires that they obey these motions. If they do this greater grace is at once given in the shape of sharper quickening, broader perceptions of duty and privilege with a joyous sense of power to live on a higher plane of thought and feeling. The greater grace succeeds each lesser degree until their life is gloriously "hid with Christ in God." But to them who will not improve the less the more is not, cannot be, given. They fall under the principle which says that "from him that hath not" (improved God's grace) "shall be taken away that which he hath."—(*N. Chr. Advocate.*)

AFRICANER.

There was once a wild and savage chief in South Africa whose name was Africaner. He was a terror of the whole country, and the English government at "the Cape" offered a large sum of money to any one who should kill him. But Africaner was taught by some missionaries to know and love the Lord, and then he became good and gentle. The great Robert Moffat, then a young missionary, wanted to visit Africaner, and preach to his people, but everybody said, "He will kill you." This did not frighten Moffat. He made his way to Africaner's kraal, who gave him a kind welcome, and they where soon the best of friends. One day Africaner saw Moffat looking at him and asked the reason.

"I was trying," said Moffat, to picture to myself your carrying fire and sword through the country; and I could not think how a man with eyes like yours could smile at human woe." Africaner burst into tears. After a time Moffat took Africaner with him on a journey to "the Cape." He thought the governor would never believe what a changed man he had become, unless he could see it with his own eyes. So he dressed Africaner as his servant, and they travelled on safely among people who would have been very much frightened if they had known who his servant was. When they came into the Dutch settlements some of the farmers said they were very glad that Moffat had escaped from that terrible monster, Africaner! Others said how absurd it was to think that Africaner could be converted.

At one house, Moffat put out his hand to the owner, saying, "I am glad to see you again." The man asked wildly, "Who are you?" "Have you so soon forgotten me? I am Moffat," was the answer. "Moffat!" cried the farmer. "You must be his ghost! Don't come near me! Everybody says Moffat was murdered; and a man told me he had seen his bones." Moffat tried to quiet the farmer's fears, and at length he held out his trembling hand, saying, "When did you rise from the dead?"

Mr. Moffat gave him cheerful answers, and told him that Africaner was now a truly good man. "Well," said the farmer, "I can believe almost anything you say, but *that* I cannot believe. There are seven wonders in the world; but that would be the eighth." By this time, Africaner had seated himself at their feet, smiling to hear this talk. Finally, the farmer said earnestly, "If what you say about the man is true, I have only one wish, and that is to see him before I die; and when you come here on your way back to him I will go with you to see him, as sure as the sun is over our heads, though he killed my own uncle." This startled Moffat who had not heard of it; but knowing the farmer's kind heart, he said, "This, then, is Africaner!"

The farmer started back, and looked at him as if he had dropped from the clouds. "*Are* you Africaner?" he asked. "I am," said Africaner, uncovering his head. The farmer seemed thunderstruck When he had really assured himself that the terror of the country stood before him, gentle and lamb-like, he raised his eyes to heaven, and exclaimed, "O God, what a miracle of Thy power! What cannot Thy grace accomplish."—(*Chr. Standard.*)

"A DOOR-KEEPER IN THE HOUSE OF THE LORD."

HOW ALECK FOUND HIS FATHER.

Of all the evidences of Christianity, there is none more convincing or more accessible than the work of the Gospel mission halls in New York city. Criticise as you will their methods, which may be crude and inelegant, when you see "all sorts and conditions of men" turn from their lives of sin and sorrow, and find joy and peace in the service of God, your doubt will give way to belief, your depression to courage, your apathy to enthusiasm.

That "truth is stranger than fiction," is often strikingly illustrated in the experiences of the converts at these missions, and columns might be filled with accounts of the wonderful way in which God has led to Himself His poor, wandering children.

A few weeks after the opening on Third avenue in November last of the Gospel Mission connected with the Madison-Square Presbyterian Church, a fine-looking, middle-aged man, touched by the warm, personal interest shown in his behalf, declared his purpose to follow the Lord Jesus Christ. He often spoke in the meeting of the great joy that came into his life. Liquor had been his great enemy, and the drunken sprees in which he now and again indulged, had made his life and his home miserable. But all that was now changed, and night by night he and his wife read together the old Bible, and thanked God for His mercy and goodness. Such was his simple testimony, and you had but to feel the grasp of his hand and see the joy in his face, to join with the angels of God in rejoicing over the sinner that had repented.

Some weeks after his conversion he was appointed janitor and door-keeper of the mission hall—a matter of slight importance in itself, but destined to be the means of bringing another great joy into his life. Alexander, his son, had felt keenly the disgrace of having a drunkard for a father, and often had threatened to run away from home. His repeated protests produced no effect upon his father, and at last, about five years ago, when sixteen years old, he left a good situation in a law office down-town, where he had excellent prospects of promotion—left the city, driven from his home because his sensitive nature could no longer endure the shame and sadness which his father's course was bringing upon the family. His parents tried to find out his whereabouts, but in vain. Aleck kept them informed of his prosperity and health, but gave them no clue as to where he was living, even changing his name to escape detection. About a year after leaving New York, while working in a machine shop in a Massachusetts town, and rapidly winning by his bright, manly conduct the confidence of his employers, he became interested in religious matters, and soon after joined the church. As time went on, his active interest in the church work led him to think of devoting his life to the Christian ministry, and with this plan before him, he began to prepare for college. Meanwhile his parents had moved to another part of the city; his letters miscarried, and for the past two years nothing had been heard from him. It was now his turn to try and find the whereabouts of his father, and he made several visits to the city for this purpose, only to have his eager desire disappointed.

In absolute ignorance as to where his father was, not knowing even whether he were still living, or whether the strong man had fallen a victim to his still stronger enemy, Aleck was passing through the city on his way to his new home in Massachusetts. He had as usual spent a part of the day in a vain search for his father, and on a Saturday night four weeks ago, was going down-town to the Young Men's Christian Association on Twenty-third-street. Although there were plenty of vacant seats in the car of the elevated railroad train, Aleck preferred to stand, and as the train rapidly passed, to look down with careless interest upon the lighted stores and the hurrying people, just as you and I have done a hundred times. Saloon after saloon, glaring with bright lights, were passed, suggesting doubtless sad and bitter thoughts of that father unheard of for so long, perhaps already dead, whom the softened heart of the son yearned after so fondly. And now the train has reached Twenty-eighth-street station, and as the cars move from the platform, Aleck expects to see on the street below the same old order repeating itself: a saloon on the corner, a tobacco store next, and just beyond—is that another saloon? The happiest hour of his life is now quickly coming to poor Aleck. The old order is not repeating itself. That large, lighted room is not a saloon, and the man standing at the door is not a bartender, but the lighted room is a Gospel mission, and the man at the door is—O Aleck, can it indeed be true?—is Aleck's father!

It was not many minutes before Aleck stood before his father. Five years had changed the boy into the man, and it was not until "Why, father, dont' you know your boy Aleck?" came, that the older man realized that there, standing before him, was his long-lost son. Need I add that tears flowed freely in that happy moment? And when soon after Aleck came with his mother into the mission hall, and told us of the great joy that had come to them that night, do you wonder that many eyes were filled with tears of joyful sympathy? As one of those present said, the son had not only found his father—in itself a great joy—but he had found him no longer a drunkard, but "a door-keeper in the house of the Lord."

Aleck spent a happy week with his parents and friends, during which a long-estranged sister and daughter was welcomed home, and then he went back to Massachusetts to complete his preparation for college, and for a life of usefulness in the service of the Lord.—(*N. Y. Evangelist.*)

H. S. B.

TELEGRAPHIC NEWS.

London, April 21st: In the House of Commons this evening, the Chancellor of the Exchequer made his annual Financial Statement. The surplus from last year amounts to £776,000. The Estimated Revenue is put down at £91,155,000 and the expenses at £90,180,000. By various changes in the Stamp Duties, Taxing Debentures, similarly preference and ordinary, and by remodelling the redemption of the National Debt, an estimated surplus of £2,700,000 is obtained. With this surplus it is proposed to reduce the Income Tax one penny, the duty on Tobacco four pence, and to make a slight reduction in the duty on Marine Insurance. The surplus is thus reduced to £300,000.—The Chancellor pays off the credit of eleven millions this year and removes the local loans from the Budget. A special stock of £37,000,000 is to be created for local loans. In conclusion, the Chancellor hopes for a large reduction in Naval charges, and especially ship-building, next year, and alludes to the general improvement in trade.

Paris, 21st: Monsieur Schnaebell, French Commissary of Police, has been arrested by the German police near Ars and conveyed to Metz.—According to French accounts he was

lured over the frontier into German territory and was then arrested in a rough manner by the German police.

St. Petersburg, 21st: A Russian internal loan of one hundred millions of roubles has been issued.

London, 22nd: The Chancellor of the Exchequer reduces the Fixed Charge of Debt by two millions.—The House of Lords, having discussed the Irish Land Bill on the motion for its second reading, was adjourned.

Berlin, 22nd: The German police have arrested M. Schnaebell, an employé of the French Government, for treason, in pursuance of a judge's order.

Paris, 22nd: The evidence regarding the arrest of M. Schnaebell is clashing. The Germans assert that he was arrested in German territory, while the French declare to the contrary. The representative of the German Government here has informed M. Flourens, the Minister for Foreign Affairs, that the grounds upon which M. Schnaebell was arrested are uncertain, but that the German Government, in concert with France, will enquire into the matter. The Paris press are discussing the affair in a calm manner. The Bourse is agitated and Rentes have fallen 1¼ per cent. today.

23rd: The French Cabinet have instructed M Flourens to send a message to Germany through M. Herbette, the French Ambassador at Berlin, stating that the Procureur of Nancy reports that the arrest of M. Schnaebell was made in French territory. The enquiry by the German authorities into the arrest is proceeding at Metz. The German representative in Paris has given renewed assurances to M. Flourens of a conciliatory nature.

Berlin, 23rd: The Reichstag credits on account of the army and strategic railways along the western frontier amount to one hundred and seventy million marks.—The Hon. Percy Allsopp, Conservative candidate, has been elected for Taunton, defeating Mr. Sanders, the Radical candidate, by a large majority.—At a meeting of the Colonial Conference held yesterday, at which the delegates from the Crown Colonies were present, the Hon. E. Stanhope submitted in detail the proposals of the Government for the defence of the coaling stations of the Empire, the expense of which is estimated at one million and a half sterling, exclusive of Australasia.

London, 23rd: In the House of Lords last night, the Irish Land Bill was read a second time without a division.

Berlin, 24th: The *Nord Deutsch Zeitung* learns on reliable authority that M. Schnaebell was arrested in German territory, charged with treasonable intrigues in Alsace, and that his arrest was only decided upon after convincing proofs had been obtained of his guilt.

London, 25th: Latest advices respecting the Emin for Relief Expedition state that Mr. Stanley and his party are ascending the Congo River, passed Boma on 20th March, and are expected to land and encamp at Matadi on the 22nd March and start thence overland.

Rome, 25th: His Holiness the Pope has offered to mediate between France and Germany in the Schnaebell affair.

London, 26th: Sir J. E Gorst, Secretary of State for India, replying to a question in the Commons last night, said the India Office had been informed that the insurgent movement of the Ghilzais is not spreading, and that the Ameer's troops have been successful.

27th: Previous to going into Committee on the Crimes Bill in the House of Commons last night, Mr. Reid, member for Dumfries Burghs, moved that they should not proceed further with the Bill until the Land Bill had passed the Lords and been presented to the Commons. Mr. Balfour in reply said that the Government were unable to accept the amendment. The House then adjourned. The division on Mr. Reid's amendment will take place on Thursday. It is understood that Germany will release M. Schnaebell if it is proved that he was invited to enter German territory. The *Standard* states that the Maharajah Dhuleep Singh has had an interview with M. Katkoff at Moscow.

Ottawa, 27th: The Dominion Parliament, by a majority of eighty-eight votes, have passed a Resolution condemning Coercion in Ireland.

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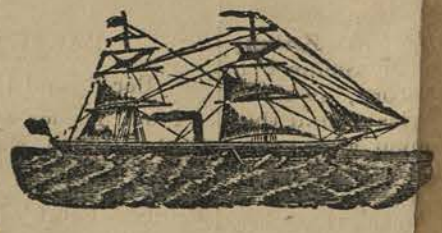

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Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency, also of Calcutta and Madras.

Temperance. Personal aspects of the question. Legislation; its utility and morality.

Educational. The Universities and Schools : *Postal* and *Telegraphic Guides*, &c. &c.

OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing andill ustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitions as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons who fell in defence of 'the claims of the poor,' she retired to Misenum, and drew constantly a great company of letters and high social position, ch[illegible] them with the story of her sons' strugg[illegible] and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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